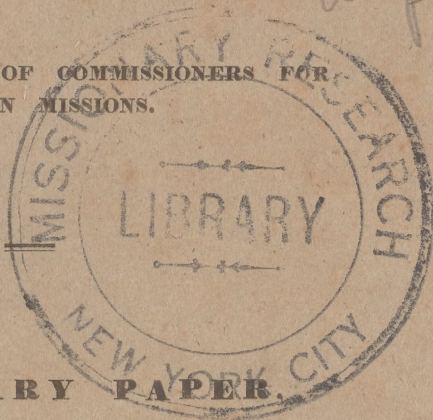


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No. III.

THE MORAL CONDITION AND PROSPECTS OF THE
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THE MORAL CONDITION AND PROSPECTS OF THE HEATHEN.

WHAT is the moral condition, and what are the prospects for eternity, of the Heathen? A question of most solemn and momentous import, applying to six hundred millions of immortal and accountable beings. Let us commence and pursue its investigation with candor, being willing and desirous to know the exact truth. If the spirit of benevolence animates our bosoms, this will be the temper with which we shall pursue the inquiry; for surely that is not benevolence which refuses patiently and candidly to inquire into the condition of an alleged sufferer for whom our aid is solicited. Love to the unhappy fellow being will lead us to an honest and thorough investigation of his condition, will produce a desire to ascertain the whole extent of his wants and his wretchedness, that we may learn what is needed for his relief, and may apply the proper remedy. The immortal HOWARD, when he resolved to attempt the relief of the miseries inflicted by legalized oppression upon the tenants of prison-houses, determined, in the first place, to ascertain the extent of the wretchedness he wished to exterminate. That determination he executed, at the expense of many a wearisome journey, and in the very atmosphere of contagion and death; and thus evinced, that his professions of sympathy for this class of his suffering fellow mortals, and of a desire to relieve them, were sincere. Are we then the friends of the Heathen? Do we wish to relieve the moral miseries of this larger portion of mankind? Let us imitate the illustrious example.

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Let us gauge and measure the very depth of the misery into which the Heathen are plunged, that we may know what is needed for their deliverance, and proportion our efforts to the arduousness of its accomplishment.

What, then, is the moral condition, and what are the prospects for eternity, of the Heathen? I shall not, in attempting to answer this most solemn and momentous question, indulge in conjectures, or depend on abstract reasonings. My appeal shall be directly to the word of God, whose decisions will, I hope, be received, by all the readers of this paper, as infallible. How do the inspired writers of the New Testament, or, to narrow the field of inquiry as much as possible, How does Paul, under the guidance of the divine Spirit, represent the condition and prospects of the Heathen?

In his Epistle to the Romans, his first object is to exhibit the moral state of mankind previously to their becoming interested in the salvation provided by the mediation of Christ. In the first chapter he considers the state of the Gentiles, and in the second chapter and the former part of the third, of the Jews. And then (iii. 9,) states as the result, that "both Jews and Gentiles *are all under sin.*" "ALL" the Heathen of his time, learned and unlearned, savage and civilized, were "*under sin.*" What is the meaning of this assertion?

To be "under sin" is, evidently, to be sinful. All the Heathen of Paul's time were, then, sinful. But he who is sinful, may justly be visited with the penalty of sin; he is liable to the punishment threatened against his transgression. Under the divine government righteousness in any being always implies his acceptance with God; and sin, while unrepented of, implies that he who committed it is under condemnation. The Scriptures unequivocally assert, that sin, when found upon any individual, has already brought upon him the sentence of the law, and exposed him to its penalty. "Every one," says this same Apostle, "who hath not continued in all things written in the book of the law to do them, is under the curse;" that is, obnoxious to the penalty of the law. But the Heathen of his time, having universally transgressed "the law written in their hearts," were, Paul affirms, "under sin;" by which, unless we charge him with inconsistency, we must con-

clude he meant to imply, that they were under the curse; obnoxious to the penalty which God had denounced against sin.

Again. Having occasion (iii. 19,) to repeat the sentiment of the verse just considered, he expresses it thus, "*The whole world is guilty before God.*" The literal meaning of the term rendered guilty is, *under sentence of justice*, which implies liability to punishment. The whole world, then, and of course the Heathen universally, in Paul's time, were *under sentence of justice, and exposed to the wages of sin.*

Other expressions of similar import occurring in the course of his argument in the first part of this Epistle are the following. Chap. i. ver. 18, he says, "*The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men;*" and then immediately enters upon those specifications respecting the Heathen by which he says he had "proved them all under sin." An unequivocal indication that, in his opinion, the Heathen of that age were under the wrath of God, and exposed to its righteous inflictions, on account of their sins.—In the 32d v. of the same chapter, he declares it to be "the judgment of God, that they which commit such things," as he had shewn the Heathen of that age committed, "are worthy of death:" clearly implying that *they* were, in "the judgment of God, worthy of death."—In the 12th verse of the second chapter he affirms, that "as many as have sinned without law," that is, without the light of revelation,—as, he says, he had proved the Heathen had done by transgressing the "law written in their hearts,"—"shall perish without law," that is, without being judged by revelation. Not, indeed, receiving the aggravated doom of those who go on in sin against the instructions and motives furnished by the gospel; but, having voluntarily transgressed the "law written in their hearts," they "shall," unless, by repentance, they obtain the divine forgiveness, "*perish.*" The original word literally signifies the loss of life; not of temporal life, merely, for the Apostle is evidently speaking of a *punishment* to which they were liable; but the temporal death of a sinner, followed by the immediate possession of the happiness of heaven, would not be a punishment, but a blessing. The loss referred to must, therefore, be, of the life to

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be obtained by the righteous in the future world; it must be eternal death. Paul did, then, intend to assert, that the Heathen of his time would, unless pardoned by the mercy of God, in Christ, perish.

That this was his opinion further appears from the reasoning he employs in the 6th chapter of this Epistle to the Romans, for the purpose of guarding those who had been converted from Heathenism against perverting the grace of the Gospel. In prosecuting this argument he states, that, while they were Heathen, they "yielded their members servants to uncleanness, and to iniquity unto iniquity;" and then adds, "what fruit had ye in those things whereof ye are now ashamed? for *the end of those things is death, for the wages of sin is death.*" What death? He tells us, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The sentence is antithetic; and therefore, the ideas it expresses are directly opposite to each other. If, then, the life which is the gift of God through Christ is eternal life, the death which is the wages of sin is eternal death. This death, Paul says, was "the wages," or merited reward, and "the end," or certain consequence, (if not averted by the gift of God through Jesus Christ,) of the state in which the Romans were while idolaters, and in which, the Apostle declares, were all the Heathen of that age.

Again. The Apostle says, in his Epistle to the Ephesians, that, while they were Heathen, they were "*children of wrath, having no hope in the world.*" "Children of wrath,"—a form of expression equivalent to "son of death," "son of perdition," &c., meaning, *liable to the wrath of God against sin.* Such was the state of the Ephesians while they were Heathen. And so certain was this consequence of their continuance in that state, that, while in it, they had "*no hope.*" Were they then, had they died in Heathenism, immediately to enter heaven? Then there was hope in their case. Were they, had they died in Heathenism, to suffer a temporary punishment, and be afterward received to heaven? Then there was hope in their case. But Paul says there was for them, while Heathen, "*no hope.*" They were then exposed to eternal death. This was the unhappy condition of the Ephesians while they were Pagans, the condition in which, the Apostle declares, in the first part of his Epistle to the Romans,

all the Heathen of that period were, under the wrath of God and without hope.

And now, contemplate the life of Paul, and see a most convincing attestation of the correctness of these representations of his views respecting the condition and prospects of the Heathen of his time. Whence that ardent, that unquenchable desire to "preach," as extensively as was possible, "among the Gentiles, the unsearchable riches of Christ?" Behold him renouncing all the honors and emoluments he possessed, or might have anticipated, as a leader of the Pharisees, and devoting his life to the then thankless and despicable work of inculcating among the nations the doctrines of the Gospel. Follow him in his numerous journeys in almost every part of the then known world. View the dangers he encountered, the sufferings he endured. See him "five times receiving of the Jews forty stripes save one; thrice beaten of rods; once stoned; thrice shipwrecked; a night and a day in the deep; in perils of waters; in perils of robbers; in perils by his own countrymen; in perils by the Heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in cold and nakedness!" Hear him saying, "I know, by the testimony of the Holy Ghost, that *in every city* bonds and afflictions abide me." And yet, you behold him pressing forward from city to city;—until you see him fall, as he had anticipated, a victim of persecuting rage!—Now I ask, whence these painful sacrifices, this unceasing effort, in a man of judgment and discretion?—in a man excited and directed, in all his plans and exertions to spread the Gospel, by the Spirit of God? Did he consider the Heathen in no danger? Ah, no. His eye, lighted by inspiration, beheld them sinking, as fast as, from among them, death multiplied its victims, to endless woe. His benevolent soul was moved at the sight; and he determined, at all hazards, to endeavor to "save some." With the unparalleled sufferings that awaited him full in his view, you hear him say, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy; and the ministry I have received to testify" among the Gentiles "the Gospel of the grace of

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God." "The love of Christ constraineth me; because I thus judge, that, if one died for all, then were ALL DEAD." That was the judgment from which his self-denying exertions to spread the Gospel among the Heathen sprung. He judged that they were all "dead in trespasses and sins," and exposed to eternal death.

One point in this important inquiry is, then, settled. If Paul wrote and acted, in establishing the Christian Church, under the infallible guidance of the Spirit, the Heathen at that time on the earth were guilty, and condemned, and exposed to eternal death.

The question now arises, Is this decision of the Holy Ghost applicable to the Heathen of the present day?

As a preliminary to the prosecution of this inquiry I will simply state, that, *since the principles of the divine government are ever the same, and since the Bible correctly develops those principles, whatever the Bible declares concerning any description of character in one age, is true of the same description of character in all ages.* This position is so obviously correct, that it only needs to be stated to receive the assent of every candid mind.

To determine, therefore, whether the account given by Paul of the moral condition and prospects of the Gentiles of that age, is applicable to the Heathen of the present day, we have only to ascertain whether the character of each is substantially the same.

What then were the traits of character in the Heathen of that age, which Paul states as conclusive evidence that they were guilty, and condemned, and exposed to eternal death? And are these traits of character found in the Heathen of the present day?—These inquiries I shall now proceed to answer, keeping in view, in referring to the second, the two great classes of modern Heathens with which we are best acquainted—those of Asia and the Islands in the Southern ocean, and the Aborigines of America.

The specifications of Paul respecting the Gentiles of his time may be arranged under two general heads; those which refer to duties to God, and those which refer to duties to men.

I. Of the character of the Heathen of that period in reference to God, the Apostle says, that "when they knew God, they glorified him not as God; but became vain in

their imaginations, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. i. 21, 23.

"They knew God." The learned Heathen of that age, to whom it belonged to regulate the opinions of the mass of the people, knew the existence of our supreme God.

In like manner, the Aborigines of America believe in the existence of a Supreme Being, whom they denominate "the Great Being," "the Heavenly Inhabitant," "the Master of Life," &c. And the Heathen of the Eastern continent, generally, if not universally, believe in one Supreme Deity, uncreated and eternal.

But, adds the Apostle, concerning the Heathen of his time, "they glorified him not as God;" that is, they did not regard him with the esteem and reverence, and render him the worship and service, which are justly due to him. The philosophers, as well as the common people, either paid no homage to the Supreme God, or divided their service, such as it was, between him and a multitude of other pretended Gods. Their celestial duties were numerous, and of various orders. They also worshipped the planets; and paid divine honors to the souls of the dead, and frequently to the persons of the living. They personified and worshipped the various qualities and conditions of human beings, as fidelity, liberty, concord, victory, &c.; and even the bad qualities of men, including their various passions and vices. Among some of the most enlightened nations of antiquity, quadrupeds, reptiles, and even vegetables, received religious homage. Indeed it would be difficult to find an object, either in heaven or on earth, which was not, by some of the ancient Pagans, regarded as divine. "They, in fact, worshipped every thing as god, but God himself." To many of their celestial deities they attributed the basest and most wicked passions, the most cruel and abominable conduct. The invisible objects of their devotion were represented by images of various forms, "made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Before these images, sacrifices were offered, supplications presented, and praises sung. To them, and to them only, the worship of the great body of the people was paid. The service which

they supposed their gods required, had no respect whatever to the temper of their hearts; it was merely external. And their very worship was characterized by the grossest licentiousness, and the most unnatural cruelty. The most shameful debauchery was every where an attendant on their religious services: while, not only among the Barbarians, but among the polished Greeks and Romans, human sacrifices were frequently offered; nor was this horrible practice wholly abandoned by the latter people, till the second century after Christ.

In like manner the modern Pagans, though they know God, do not glorify him as God. The savages of the West are not indeed so debased in their religious notions and practices, as the more refined Greeks and Romans, or the more civilized Hindoos. But still, there is evidence enough that the charge now under examination is substantially true of them. They very generally worship the spirit of evil, and pay religious homage to numerous imaginary beings, and to the luminaries of heaven. They do not, generally, worship images; it is, however, a common opinion among them, that the divinity resides in different animals. "One supposes that he dwells in a buffaloe, another in a wolf, another in a bear, another in a bird, and another in a rattlesnake. And no one ever kills his deity," or rather the animal in which he is supposed to reside, "or eats any of it when killed by others. Thus," by one and another of them, "every animal, and almost every reptile, is deified." The service which they render the objects of their worship consists merely in the observance of a variety of outward ceremonies, which they believe to be efficacious in averting calamities, and in procuring the blessings they desire. Among some of their tribes, till very recently, human sacrifices were occasionally offered. By the Heathen of India, the Supreme God is, avowedly, not worshipped at all. To him, no temples or altars are reared, no prayers are offered, no thanksgivings or praises are rendered. They represent him as omnipotent, eternal and unchangeable; but as entirely destitute of moral qualities, as neither loving nor hating, without desires, without action, and without happiness. A description of the divine essence which, if it be intelligible, entirely strips the Deity of his glory. The objects of their devotion are

even more numerous and more disgusting in their character, than were the idols of the ancient Pagans. Among them are numerous imaginary beings, of different orders, who are supposed to inhabit the heavens. In addition to these, they worship the planets. Every species of vice has its presiding divinity; while, among all their numerous gods and goddesses, there is not one to represent any of the virtues. They worship the souls of the dead, and living men and women. They also pay divine honors to beasts of the very lowest species, to birds, fishes, rivers, stones, and logs of wood. The character attributed to their celestial deities is a most disgusting compound of every thing that is indecent and wicked. Their whole history is but a highly colored representation of quarrels, wars, and licentious intrigues." "The very heavens in which they dwell are pervaded with pride and selfishness, jealousy and rage, party and lust." Falsehood, fraud, revenge, adultery, incest, and murder, are the most prominent traits in their character as presented to the contemplation of their worshippers. These celestial gods are supposed to have bodies, and to inhabit place. Nor are such objects of devotion sufficiently gross to accommodate the moral degradation of the people. They must be presented to their immediate contemplation by a great variety of images; some in the form of men, others of the various species of beasts, and fowls, and reptiles; in others these varieties are combined; while others still are "unlike any thing we conceive in heaven, or on earth, and beggar all description." By the mass of the people these images are supposed, after consecration, to be really gods. To them they bring their oblations, address their prayers, and offer their thanksgivings and their praises. The service the gods are supposed to require has not the least reference to the state of the heart, but consists in a mere round of ceremonies, by which the conscience of the worshipper is satisfied, and the deity thought to be propitiated. In their religious services is combined every thing that is disgusting and cruel. Self-inflicted torture and voluntary immolation are considered highly meritorious, and are extremely common. The most open debauchery is every where an attendant on their religious festivals, and not unfrequently a part of their worship. In most of the Pagan nations of

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Asia, and in the Islands of the Southern Ocean, human sacrifices were, till recently, frequently offered, and still continue, except where Christian authority or missionary efforts have abolished them.

The character of the modern Heathen in reference to God is, then, in all essential particulars, the very same with that given by Paul of the Pagans of his time; in the great majority it is even more debased and disgusting than theirs.

II. In reference to relative duties, the Apostle says of the ancient Heathen,

1. That they were "without natural affection." Rom. i. 31. In several Pagan nations of antiquity it was not unusual to expose and destroy their nearest friends and relations, and even their parents, when afflicted with dangerous sickness, or rendered decrepit by age. While the murder of infants was very common; was permitted by the laws of several countries, and continued among the Romans at least till the time of Seneca, who died A. D. 65.

Modern Paganism exhibits the same trait of character.

Among the western Indians, "as persons of either sex approach the state of superannuation, the respect of their family and acquaintance is withdrawn from them; and they are finally regarded as useless burdens upon the community, and subjected to the uncensured pranks and ridicule of the young. When the aged become helpless on a march, and the transporting of them is attended with difficulty, they are abandoned to their fate." In some of the nations infanticide has been common from time immemorial, and, in particular cases, is practised in most of their tribes. Among the idolaters of the East the exhibition of this trait of character is still more revolting. The aged and the sick are very frequently abandoned, and sometimes forcibly drowned, even by their own offspring. Widows are often buried alive, and very generally burnt, with the bodies of their deceased husbands; their own sons, if they have any, and if not, their nearest relatives, performing the principal part in this work of unequalled barbarity. The number of widows annually murdered, in this way, in Hindoostan, was, not long since, estimated, by intelligent Europeans resident in that country, at ten thousand. Infanticide is common all over the East. In the Society

Islands, before the introduction of Christianity, the majority of infants were destroyed. In India, thousands are annually murdered. And in China, we are told by a European, who resided several years in that populous country, that it was the common opinion that several thousands were murdered, in one year, within the precincts of a single city. How many, then, must we suppose perish annually throughout the empire? These murders are generally perpetrated by the parents themselves. Yes, till English authority, within a few years, put an end to the horrid practice, mothers might be seen approaching the banks of the Ganges, and "casting their living offspring amongst a number of alligators, and standing to gaze at these monsters quarrelling for their prey, beholding the writhing infant in the jaws of the successful animal, and remaining motionless while it was breaking its bones and sucking its blood." Truly, they are "without natural affection."

2. The Apostle says of the Heathen of his time, that they were "given up to vile affections," and to the most shameful "uncleanness." Rom. i. 24, 26, 27, 29.

The same is true of the Heathen of the present day. Of the savages of the West it is asserted by those well acquainted with them, that "all the married females, with very few exceptions, are addicted to illicit amors." "Many husbands will take no cognizance whatever of a breach of conjugal fidelity on the part of the wife." "There is among them a very free use of licentious language." "Sodomy is a crime not uncommonly committed; many of the subjects of it are publicly known, and do not appear to be despised, or to excite disgust."—The sacred books of the Hindoos expressly allow adultery in certain cases. The people do not deny their addictedness to this and kindred vices, but justify themselves by the example of their gods. "In open day," says the late Rev. Dr. Ward, "and in the most public streets of a large town, I have seen men, entirely naked, dancing with unblushing effrontery before the idol, as it was carried in triumphant procession, encouraged by the smiles and eager gaze of the Brahmins. Yet sights, even worse than these, and such as can never be described by a Christian writer, are exhibited, on the rivers and in the public roads, at the Doorga festival, which is the most popular and crowded of all the

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Hindoo festivals in Bengal." "The character of the gods, and the licentiousness which prevails at their festivals and abounds in their popular works, with the enervating nature of the climate, have made the Hindoos the most effeminate and corrupt people on earth. Fidelity to marriage vows is almost unknown among them; the intercourse of the sexes approaches very near to that of the irrational animals." Equally licentious is the character of the Chinese, and of the South Sea Islanders. The modern Heathen, universally, are "given up to vile affections," and addicted to the most shameful "uncleanness."

3. Another characteristic of the ancient Pagans given by Paul is, that they were governed, in their transactions and intercourse with each other, by supreme selfishness; exhibiting itself in the various forms of covetousness, deceit, falsehood, dishonesty, and fraud. Rom. i. 29, 31.

In modern Pagans the same characteristics are found. Respecting the Indians of the West an unexceptionable witness testifies, "Much intrigue, cunning, and artifice are blended with their policy; and, judging from their usual practice, it is a favorite and well approved maxim with them that 'the end justifies the means.' These attributes of character manifest themselves, not only in the well known stratagems they adopt in warfare, but also in the management of their domestic concerns." Falsehood and fraud are extremely common among them; and as to stealing, they even pray that they may be made expert in it, boast of their success in it when recounting their exploits, and expect to be rewarded for it in the future world. "They are generally friends or enemies as they view it for their interest. If, to-day, you give them presents, they are your friends, but if they think they can procure more, and discover any prospect of escaping with impunity, they will, to-morrow, plunder and murder you."—Among the idolaters of the East, the experience of our merchants has taught us that deceit, dishonesty, falsehood, and fraud are almost universal. "The Hindoos," says Dr. Ward, "will utter the most abominable falsehoods without a blush; and will commit perjuries so atrocious and disgusting, as to fill those who visit the courts of justice with horror. Their sacred books allow them to steal, even from their own slaves, in case of want, or for the sake of performing

a religious ceremony; to lie to preserve the life of a Brahmin, to appease an angry wife, or to please a mistress; and to perjure themselves, if they can only feign a benevolent motive. Among the people it is a common sentiment that, in secular transactions, lying is absolutely necessary; and perjury is so common, that no reliance whatever can be placed on the testimony of Hindoo witnesses."

4. The Apostle says of the Heathen of his time, that they were unmerciful, malicious, implacable. Rom. i. 29, 30, 31.

That the same may be said, with equal propriety, of the Heathen of the present day, has been already evinced by the statements made in proof of their being "without natural affection." Additional evidence is not wanting. Of Paganism universally, it may be said, with truth, that it has no charities. Throughout its widely extended domain, not a hospital, or an asylum, rears its head. Almost every where, the sigh of the orphan is unregarded, the tear of the destitute unpitied, the groan of the dying unheeded. In their treatment of strangers, the savages of the West are, indeed, models worthy the imitation of civilized and Christian nations. Still, it is most emphatically true of them, that they are "implacable and unmerciful." Cruelty and revenge are among the most prominent traits in their character. With the stories of their unparalleled atrocities and barbarous murders, we have been familiar from our childhood. "Their reluctance to forgive an injury is proverbial. Injuries are revenged by the injured; and blood for blood is always demanded, if the deceased has friends who dare to retaliate upon the destroyer." So permanent is their desire of revenging an injury or an insult, that "it would seem neither time nor circumstance can utterly eradicate it. It is not always extinguished with the life of the offended individual, but sometimes descends as an inheritance to his posterity, and quarrels are settled long after the parties immediately concerned have become extinct."—Among the idolaters of the East, these malignant passions are equally, and even more, prevalent and pernicious in their influence. Compassion for the distressed is never felt, or if felt, is never exhibited. Those who have ample means of relieving their suffering fellow creatures, "permit them to perish for want at their very

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doors; refusing to administer to their necessities while living, to inter their bodies, to prevent their being devoured by vultures and jackals, when dead." "The sacred books of the Hindoos contain forms of prayer for the destruction of enemies, and prescribe offerings to be presented to the goddess Buyunvuttee that she may be induced to assist in the gratification of their revengful passions." Yes, so malignant is their temper, that, when the events of providence cross their wishes, they vent their anger in imprecations on the very gods who, they suppose, govern the world. "When it thunders awfully, respectable Hindoos say, 'Oh, the gods are giving us a bad day;' the lower orders say, 'The rascally gods are dying.' During a heavy rain, a woman of respectable cast frequently says, 'Let the gods perish, my clothes are all wet;' a man of low cast says, 'These rascally gods are sending more rain.'"

Such are the Heathen of the present day. The particulars I have stated are all derived from the best authorities; from the testimony of men whose character for veracity is unimpeachable, and who were eye-witnesses of what they relate. And how manifest is it, from the accounts they have given us, that the several ingredients of character attributed by Paul to the ancient Pagans are equally attributable to the Heathen of this age?—But by shewing that these were the characteristics of the heathen of that period, the Apostle affirms that he had "proved that they were all under sin, and without hope in the world,"—guilty, condemned, and exposed to eternal death. And whatever the Bible declares concerning any description of character in one age, is true of the same description of character in all ages. The conclusion is irresistible, that *the Heathen of this age are "all under sin, and without hope in the world,"—guilty, condemned, and exposed to eternal death.* A truth, in view of which benevolence weeps, and common humanity cannot withhold her tears; but a truth as incontestible, as that the things contained in the Scriptures "were written for our learning," and that Jehovah "is of one mind and changeth not."

And now, in confirmation of the affecting conclusion, let me ask, Are the employments and the joys of heaven perfectly holy? Is it a fixed principle of the divine govern-

ment that without holiness no man shall see the Lord? Is it true, as the Scriptures abundantly teach, that no change of moral character takes place in or after death? Is it a fact, as every one's experience testifies, that such is the nature of the human mind, that we cannot be happy in any place unless its employments and society are congenial with our taste? How evidently impossible, then, is it that men of such a character as we have seen the modern Heathen are, should be happy in heaven? How manifest that, dying with such a character, they must, from the very nature of things, be miserable? And with such a character the great body of them do unquestionably die.

Is it asked, 'How can this condition and prospects of the Heathen be reconciled with the justice of God? They have never known his character and will, how then can it be right to punish them for their idolatry and vices?' The inspired Apostle to whom we have so often appealed has furnished the answer. The Heathen of his time were rational beings, and might, had they chosen to do so, have "clearly seen the invisible things of God, even his eternal power and Godhead, from the things he hath made." But "they did not like to retain God in their knowledge." Their ignorance of God, from which their idolatry and wickedness proceeded, was *voluntary*. They were therefore, he says, "without excuse," and the sentence which, he affirms, God has pronounced upon them, was just. So it is with the Heathen of the present day. *They are not condemned for not believing on Him of whom they have never heard, for transgressing laws which they could never have known. They are judged, and condemned, not by light which they have not, but by the light which they have.* They too, like the ancient Pagans, are rational beings, and might, if they chose, "clearly see the invisible things of God, even his eternal power and Godhead, from the things he has made." And they, too, do not "like to retain God in their knowledge;" their ignorance of God, whose existence and character they might learn from the light they have, is *voluntary*. They are, therefore, "without excuse," and the sentence which rests upon them is just. If you admit that Paul was correct in saying this of the Heathen of his time, you must admit that

it is correct to say the same of the Heathen of the present day. They *sin voluntarily against the light they have*; for that, and for that only, they are condemned. Their condemnation is therefore, most manifestly, just.

Is it asked again, 'Do you mean, then, to assert that none who live and die without a knowledge of Christianity can be saved?' I answer, No. It is possible that there may be some, even in those regions enveloped in the midnight darkness of Heathenism, so far enlightened by the Spirit of God, as to be sensible of their guilt, and their need of a propitiation for their sins, and to trust in the divine mercy to provide such a propitiation, and, for its sake, to forgive and save them. Among the millions of Heathen with whose character modern missionaries have become acquainted, three or four individuals, apparently thus enlightened, have been found. A few, a very few, others of a similar character may exist, here and there, among the five hundred millions of Pagans now on the earth. These few, if such there are, I feel warranted in hoping are saved. But that those who die in the guilt and pollution of Heathenism are lost, the investigation to which we have been attending compels me to believe: it must, it seems to me, compel all to believe who are willing to receive the unequivocal testimony of the Holy Ghost. And in the guilt and pollution of Heathenism, the great body of this portion of our race do unquestionably die. And what though it is possible that a very few from among the Heathen may, by an extraordinary interposition, be saved? The same possibility existed in the time of Paul. But what was its influence upon his feelings and conduct in reference to the Gentiles? Did it lessen his compassion for them, or his exertions to extend to them the knowledge of Christ? It had no such influence; for he knew that possibilities and extraordinary interpositions were not to be the rule of his judgment and procedure. Nor are they to be the rule of ours. Though it is possible that here and there a solitary individual, from among the hundreds of millions dwelling in Pagan lands, may, by an extraordinary interposition, be saved; our feelings and conduct toward the Heathen should be the very same as if no such possibility existed. Such they will be, if we follow the example of Paul, who was a follower of Christ.

Behold, then, the condition and the prospects of the Heathen world;—of almost three quarters of the human race, your brethren, immortal beings like yourself; sunk in degradation and wretchedness, hastening, as fast as the stream of time can carry them, to an eternity of woe! And do you not pity them? Will you not earnestly pray for them? Are you not resolved henceforth to do all in your power to enlighten and save them? The Gospel of Jesus Christ is a sovereign remedy for all their wretchedness and woe; a remedy that has never failed. Wherever it has come, men have turned from their idols unto the living God; the cruelties and abominations of Heathenism have fled away; the charities of social life, and the numberless delights which endear to your heart the thought of family and of home, have diffused their blessings; integrity, industry and beneficence have shed their lustre over the nation's character; souls, immersed in the guilt and pollution of sin, and ripening only for fellowship with the spirits in the prison of never-ending despair, have been transformed into the likeness of the Holy One, cheered on earth by the consolations of his grace, and received to the mansions he hath prepared, for them that love him, in the skies. It has ever been, it will ever be, "the wisdom of God, and the power of God, unto salvation," to a dying world. This remedy, reader, it is in your power to assist efficiently in sending to the perishing nations. Without your exertions, and those of others who, like you, know its efficacy, it will never reach them, and they will "die in their sins;" for the all-wise God ordinarily dispenses spiritual blessings to men only through the instrumentality of men. Are you, then, a Christian? Does the spirit of benevolence reign in your heart? Have you the feelings of humanity? Deny yourself, and contribute liberally, systematically, and perseveringly, to send the Gospel to the perishing Heathen.

[The authorities for the statements here made respecting the ancient Heathen, are those referred to in Part I. of Leland's *Advantage and Necessity of the Christian Revelation*. The statements respecting the modern Heathen are derived from authors of unquestionable veracity, who have themselves witnessed the abominations they describe. The authorities of this class relied on are;—in reference to the North American Indians, James Account of Major Long's Expedition to the Rocky Mountains in 1819 and

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'20; and Giddings' Exploring Tour, quoted in the Missionary Herald for 1823, p. 123;—in reference to the idolaters of Asia and the Islands of the Southern Ocean, A View of the History, Literature and Religion of the Hindoos, by the Rev. William Ward, one of the Baptist Missionaries at Serampore; A Sermon on the Idolatry of the Hindoos, delivered Nov, 29, 1816, by Samuel Nott, Jun., late Missionary at Bombay; Journal of Gabriel Tissera, a native preacher in Ceylon, published in the Report of the American Board of Missions for 1823; London Missionary Society's Narrative of the Mission to Otaheite; Farewell Letters of Rev. William Ward; and Leland's Advantage and Necessity of Revelation, Part II.]

Extracts from a sermon on the Prospects of the Heathen without the Gospel, by Bennet Tyler, D. D.

I will not undertake to decide that none of the heathen are saved. I know that God is able to change the heart of a Pagan, and to communicate to him all that light, in regard to the way of pardon, which is essential to salvation. I cannot say but there are such instances. But to suppose that this is a general fact, or a fact which exists to any considerable extent, is inconsistent with the tenor of the Bible, and with the whole history of the heathen world. "The kingdom of God, is a kingdom of means;" and the gospel is ordained as the grand means of bringing sinners to repentance, and preparing them for heaven. *After that the world, by wisdom, knew not God, it pleased God by the foolishness of preaching, to save them that believe.* God might, if it were his pleasure, sanctify and save all his people, without the instrumentality of any means. And he might also, if he pleased, give us food and raiment without the use of our labor. But such is not the plan, which his wisdom has devised. He might have changed the heart of Henry Obookiah in Hawaii, and made to him a special revelation of the Savior; but this would not have been according to the economy of his providence. No—Obookiah, must traverse the ocean, and come within the sound of the gospel, in order to be made a vessel of mercy prepared unto glory. In all ordinary cases to all classes and conditions of men, the gospel is manifestly indispensable to their salvation.

It is not surprising that those who dissent from these views should take but little interest in the cause of mis-

sions. If their views are correct, then let us sleep on, like the generations before us; and let the heathen live and die in their blindness, ignorant of Christ, and trusting in their vain superstitions. But if their views are not correct,—if, as we have seen, we have reason to believe that the heathen are in a state of sin and condemnation, and are exposed to everlasting perdition; then let us awake to a sense of their condition, and let us consider no labors and no sacrifices too great, to bring them to a knowledge of that Savior, who came to seek, and to save that which was lost.

It is estimated that there are, at this moment, not less than 600,000,000 of our race, sitting in darkness and in the region and shadow of death. All these, my brethren, are immortal beings, like ourselves. They are descended from the same progenitors—are polluted with the same depravity,—and are hastening to the same eternity. Each of them has a soul infinitely more valuable than ten thousand worlds. And how are they to be saved? To whom shall they look for mercy, but to a crucified Savior? But *how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?* It is amazing, that the Christian world have so long slumbered over the state of the heathen. Eighteen hundred years have elapsed, since our Lord gave the command, *Go ye into all the world, and preach the gospel to every creature.* Since this command was given, sixty generations of the heathen have gone down to the grave, and even now, but a small part of the world is evangelized. Do you ask, why this has been permitted in the Providence of God? The question admits of the same answer with numberless others. You might ask, Why God permits thousands who hear the gospel, to reject it and perish? You might indeed ask, why God permits sin and misery to exist at all? And the true answer to all questions of this sort, is, *Even so Father, for so it hath seemed good in thy sight.* But if you inquire for the criminal cause, why the heathen have not been evangelized, it will be found in the apathy and inexcusable neglect of those who enjoy the gospel. The apostles did what they could, to publish the gospel to every creature; and had those who came after them, prosecuted the object with the same diligence and zeal, the world would long since have been evangelized. To the shame of the

20 *Prospects of the Heathen without the Gospel.*

Christian world, whole centuries have elapsed while this great object has been forgotten. But blessed be God, a new era has commenced. The Christian world are waking from the sleep of ages, and are beginning to exhibit some of that spirit which characterized the apostolic age. They are beginning to feel a deep interest in the welfare of those who are perishing for lack of vision; and to make efforts for their salvation. Missionary Societies have been established in this country and in Europe; and not a few have offered themselves to the Missionary service, and have bidden farewell to their country and kindred, that they might preach Christ, where he has not been named. Numbers more, are ready to go, so soon as adequate means shall be obtained for their support. *How shall they preach except they be sent?* Who shall transport them to the distant heathen, and support them there, if those who enjoy the gospel, and who are blest with abundance of this world's goods, refuse their aid? Who of us is not emulous to have a part in this noble enterprize? Who of us can wish to stand idle in such a day as this, and look with cold indifference on the perishing millions of our race? Do we esteem the gospel a blessing, or do we consider it a curse? Should we be willing to exchange places with the heathen, or to be sent back to that state of darkness, in which the gospel found our ancestors? If so, let us burn our Bibles and demolish our sanctuaries. Let us send into exile the ministers of religion, and abolish our schools. Let us sweep away those Christian institutions in which our fathers gloried, and which they deemed the richest legacy which they could leave to their children. Let us set our carpenters, and our masons, and our smiths to work, to make us gods of wood, and of stone, and of iron. Let us fall down before our senseless idols, and cause our children to pass through the fire unto Moloch. Let us erect our swinging posts, and our funeral piles, and burn our widows with the dead bodies of their husbands. Let us degrade the female sex to the condition of slaves, and wallow in all the pollutions of the heathen world.

But if we are not willing to return to this state of barbarism—if we prize the gospel as an invaluable blessing, let us think of those who have it not; and remember the words of the Lord Jesus,—*Whatsoever ye would that men should do unto you, do ye even so to them.*

